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*Science and Religion in Contemporary Philosophy.* By ÉMILE BOUTROUX. New York, The Macmillan Company, 1911.—vi, 400 pp.

If the history of a period must be cast in terms of its *Zeitgeist*, one dominant note in the discord of ideas which make up our present pluralistic outlook is that which forms the subject of this book. It is, therefore, a matter which cannot be ignored in any historical survey of contemporary social forces. Where among all the intellectual stimuli which force a modification of social outlook can one find more potent forces than those represented in this survey—Comte, Spencer, Haeckel, Ritschl, James, Durkheim and sociologists and psychologists of the more recent schools? From one point of view we have here the philosophical working-over of the whole biological problem, with the purpose of discovering how much or how little it justifies the presuppositions of religion. There is, therefore, a social as well as an individual medium to be analyzed; and while psychology slowly works itself into a sociological setting, philosophy moves back to a vantage-point to see the process as a whole. This is just what the historian must do; and such a careful analysis as Professor Boutroux offers us in this volume should be digested by any historian who attempts to present a general view of the modern social outlook.

The author prefaces his survey with a sketch of the mediæval, rationalist and romanticist attitudes. Then he divides the recent field into two large groups, the naturalistic and the spiritualistic. Comte, Spencer and Haeckel dominate the former. Ritschl and James are two divergent types of the latter. Then comes the summing-up in a criticism which culminates with the statement that psychology is powerless to explain the feeling of religious obligation while sociology fails to handle the growingly individual character of religious ideals. This is also the final conclusion of the book; and the survey of "spiritualistic" philosophy, which forms the second section of the volume, simply strengthens this trend of thought. It is interesting, however, to see how an emphasis on faith and pragmatism can lead to a doctrine of vitalism fundamentally the same as that of Bergson. As Crawley has maintained, Boutroux holds that religion "lies at the root of human life" and "offers a richer life than purely spontaneous or even intellectual life: it constitutes, so to speak, a synthesis . . . of instinct and intellect, and . . . possesses a creative power which separate action could not yield" (page 378). Its seat is the conscience, which is the inward life (page 388). Evidently we shall need a new definition of

conscience which will be acceptable to sociology, if philosophy can show the spirit gaining its liberty by an *élan vital*, and in that struggle for self-realization developing a "faith in duty" which is religion.

J. T. SHOTWELL.

*The Holy Christian Church.* By R. M. JOHNSTON. Boston and New York, Houghton Mifflin Company, 1912.—xx, 331 pp.

This is less a formal and detailed history of Christianity than a stimulating summary of points of view and conclusions of recent investigations. The boldest invasions of comparative religion and criticism are given with suggestive clarity. But it is more than a compendium of conclusions; it is a thoughtful and original synthesis, covering the elements of Christian faith, thrown on the background of a wide survey of the antique world. As for the doctrines themselves, Professor Johnston views the evolution of dogma from the standpoint of the philosophy of James and Bergson. In contrast with the dynamic quality of life and the variant pressures which make for sacredness and religious power, the author shows the static mould of theological thought, based fundamentally upon Greek concepts, and of ecclesiastical organization. The contrast is real and the implications inevitable. With the new consciousness of to-day, intuitively aware of that change which is the essence of our being, we are assisting at the decline of the church! The author does not hesitate to present his interpretation in straightforward form, and is not lacking in courage.

It is almost inevitable that in so broad a field there should be places where one might object to the author's sweeping characterizations, such as his insistence upon the growth of antique slavery and his identification of the cult of the Virgin with that of Cybele, and that there should be some slips, such as the attribution of the *taurobolium* to Mithras; but a more serious fault lies in the working up of historical material out of sources which the author himself questions. Such sources have played their own creative rôle in the history of the church to be sure, and a modern discovery of their illegitimacy does not permit the historian to dismiss them from his narrative; but they should never lose the flavor of fiction. For instance, the reader is warned that the incident of Jesus and the woman taken in adultery is not in the best manuscripts, yet it is treated as "the most convincing and greatest of his miracles." This is not exactly what the author meant. He wished to show how perfectly the incident illustrated the character of the Jesus of Christian belief; *se non e vero e ben trovato*.